PAM
AFRICA
East

The Kikuyu Mission

(British East Africa).

Kikuyu Church.

The Meeting-place of the famous Conference.

1915

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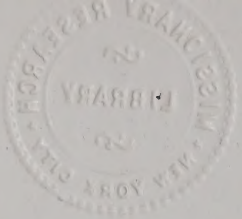

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THE KIKUYU MISSION.

GEOGRAPHICAL.

BRITISH EAST AFRICA, a British Protectorate, is situated on the east coast of Africa, between the Indian Ocean on the East and Lake Victoria Nyanza and the Uganda Protectorate on the West. It is bounded on the South by German East Africa, and on the North by Italian Somaliland and Abyssinia. The Uganda Railway, starting on the Island of Mombasa, with its two important ports of Kilindini and Mombasa, runs through the breadth of the Protectorate a distance of 584 miles to Kisumu on Lake Victoria Nyanza. The capital of the Protectorate, Nairobi, is 327 miles from the coast, and has a population of some 20,000. Twelve miles from Nairobi by road, and one and a half miles from the railway station of the same name, lies Kikuyu, the head station of the Church of Scotland Mission in British East Africa. It is situated at a height of 6670 feet, and is 342 miles from the coast. Ninety miles due north rises the snow-clad peak of Mount Kenia,

17,040 feet in height, through which passes the Equator. On the southern slopes of this mountain lies our other station of Tumutumu, 80 miles from Kikuyu in a straight line, on the northern bank of the river Tana, and at a height of 5900 feet.

Between Mount Kenia on the north and Kikuyu on the south is a strip of country 90 miles long by 30 broad, varying in altitude from 4000 to 8000 feet, and occupied by the Kikuyu people, a single tribe, speaking one language, and numbering roughly about 1,000,000. This part of the Protectorate, known as the Highlands of East Africa, has already large white settlement areas, which are destined in the future to become largely peopled by our own fellow-countrymen.

HISTORICAL.

Kibwezi—1891-98.

British East Africa was originally administered by the Imperial British East Africa Chartered Company. It does not frequently happen that the administrators of a colony actually found a Mission, but in this case Sir Wm. Mackinnon, Mr A. L. Bruce, and other directors of the Company took the matter up, and with the help of a number of friends who subscribed liberally to the work, founded the East Africa Scottish Mission. Dr

In Native Dress.

Stewart of Lovedale was invited to act as pioneer and to establish a Mission on industrial lines.

In 1891 Dr Stewart and five other missionaries, among whom was the Rev. Thomas Watson, Mr John Paterson following a year later, reached Mombasa, and after travelling two hundred and sixty miles inland, they chose Kibwezi as the site of the future Mission. The necessary land was purchased on 7th December from the chief Kilundu, the price being 160 yards of calico, some brass wire, and a present equal to the value of the calico and wire. Dr Stewart had intended going right on to the Kikuyu country, but so unsettled was the Kikuyu tribe at that time that the missionaries were not allowed to go to settle amongst them.

From the very first Kibwezi proved to be an unfortunate spot for the Mission. The health of the missionaries suffered severely, and through death or invaliding home of the members, the staff was constantly being reduced to its lowest. Reinforcements were sent out from home again and again; but these also either left the Mission or were invalided or died from fever. At last it was decided that, owing to the continued ill-health of the missionaries, and to the fact that the native population was scanty, the Kibwezi site should be abandoned. Accordingly, in August 1898, the Rev. Mr Watson, at that time the sole representative on the field, quitted the Kibwezi station and travelled alone up to the Kikuyu country.

Kikuyu—1898-1915.

1. The Removal to Kikuyu—1898.

And now an entirely new start was made at Kikuyu. The process of clearing ground and building temporary houses was again gone through. Of all the old staff of missionaries, only two remained—Mr Watson and Mr Paterson, now returned from furlough. Reinforcements from home in the shape of a doctor and a carpenter infused new life into the Mission, and in the end of 1899 Mrs Watson, the first lady to be added to the staff, came out and was married at Freretown to Mr Watson. But the brightening prospects soon became overclouded. Famine and smallpox broke out in the country, the staff by retirals again became reduced, and, saddest of all, in the end of 1900, Mr Watson contracted pneumonia and died, leaving Mrs Watson a widow after one short year of married life. For the next ten months Mrs Watson lived on the station, and bravely carried on the Mission work, while Mr Paterson meantime continued to work at what was known as the lower Shamba.

Thus for the second time the East Africa Scottish Mission was reduced to a very low ebb.

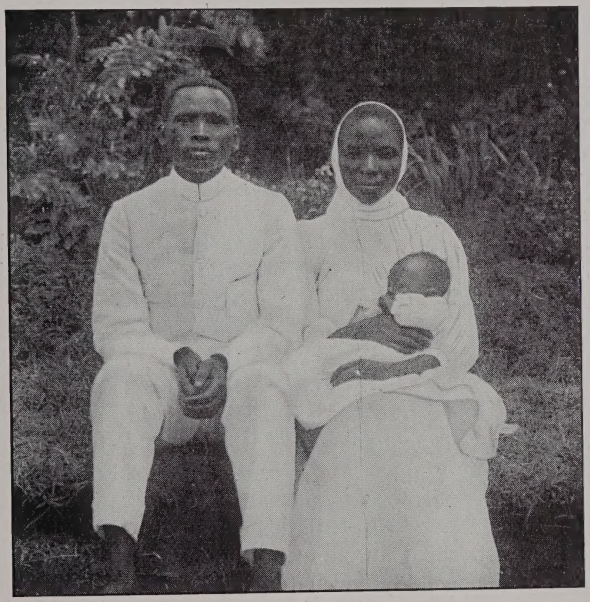
2. The Transference to the Church of Scotland—1901.

In the meantime changes had occurred at home. Sir William Mackinnon and Mr A. L. Bruce, the promoters of the Mission, had died. A memorial fund, amounting to £38,000, was raised amongst their friends, and this was devoted to the permanent endowment of the Kikuyu Mission. The directors of the Mission were by this time, however, realising the difficulties that, for many causes, hindered a body of laymen in conducting such work, and after sundry negotiations they decided to hand over the practical working of the Mission to the Church of Scotland, retaining meantime, for reasons connected with the terms of their Constitution, the financial arrangements and control. This was in 1901. Ultimately, in 1907, the Mission was entirely handed over to the Church of Scotland, together with its endowments—the Memorial Fund of £38,000, and the large estate extending to 100 square miles at Kibwezi. In addition there was a valuable land estate at Kikuyu of 3000 acres, which had been purchased for the Mission by Dr Clement Scott.

3. Rev. Dr D. Clement Ruffelle Scott—1901-07.

The first act of the Church of Scotland, when in 1901 they assumed the working of the Mission, was to

send out the Rev. Dr D. Clement Ruffelle Scott to be Head of the Mission. Dr Scott brought with him the



First Native Catechist.

vast experience he had gained while building up the Blantyre Mission. During the six years he was at

Kikuyu, he won the affection of the people in the villages, and endeavoured by an industrial policy to set the Mission on a sound financial basis. Unfortunately for many reasons his schemes did not at that time mature, but the vision which he saw of the valuable land at Kikuyu becoming a financial asset as well as a great field for developing the native character in Christian industry, is steadily coming nearer realisation. In 1902 Dr Scott's wife died at Kikuyu, and afterwards, in 1907, he himself was suddenly cut off—not, however, before he had seen the first-fruits of his work in the person of Filipo Karanja, whom he baptised on his deathbed. In 1903 Mr John Paterson severed his connection with the Mission.

4. Rev. Dr Henry E. Scott—1907-11.

With the final transference of the Mission in 1907 to the Church of Scotland, the Mission may be said to have entered upon a new era, which quickly gave evidence of marked development and progress. The wider interest created in the Mission through its direct connection with the Church meant increased income, and the way was speedily paved for augmenting the missionary staff. It was at this strategic moment that, in the Rev. Dr Henry E. Scott, there was sent to lead the work a man who, from his character and his long training in Nyasaland, was eminently fitted to take up the post left by his predecessors, and to organise a forward

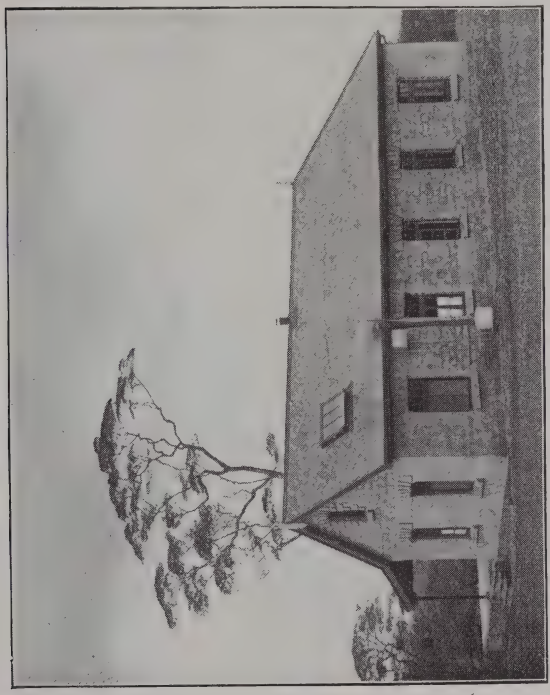
missionary policy. By Dr Henry Scott, during the short four years of his life at Kikuyu, the whole work of the Mission—evangelistic, educational, medical, industrial—was organised on a wise and well-considered basis. On his initiative and under his guidance the new station of Tumutumu was opened in 1908. To him were due also the beginnings of co-operation between the various missionary societies working in the Protectorate, resulting in the formation of a joint Kikuyu Language Committee, which is producing a uniform translation of the New Testament; a Missionary Education Board, which has evolved a common educational code for the Protectorate; and most important of all, the movement towards a Federation of the Missionary Societies of British East Africa with a view to an ultimate United Native Church. Dr Scott's influence was not only paramount in the work of the Mission, but it also touched the life of the Protectorate at many points, and his untimely death in 1911 was sincerely mourned by all sections of the community as a real loss to the country.

5. Later History—1911-15.

In 1911 Dr Henry Scott was succeeded by Dr J. W. Arthur, who had joined the Mission as Medical Missionary about a year prior to Dr Scott's arrival in 1907. By the special authority of the General Assembly Dr Arthur was in 1915 ordained to the Holy Ministry by the Presbytery of Glasgow. Under Dr Arthur the

work has been developed largely on the lines laid down by Dr Scott. From time to time, as funds permitted, additions have been made to the staff both at Kikuyu and Tumutumu, and the general efficiency of the Mission has thereby been greatly promoted. This period synchronises largely with the development of the East Africa Protectorate, and especially with that part of it known as the Highlands, in which the work of the Mission is centred. Within these years a great influx has taken place of new settlers, who occupy large estates round Nairobi and Kikuyu. With this sudden colonisation, new and acute problems affecting the natives have arisen, which tend to make Mission work more difficult. The demand for labour suddenly thrust on a people unprepared for it, and the social and economic situation thereby created, have presented questions of real difficulty to the work of the missionaries, which time alone can adjust.

No historical account of the Kikuyu Mission would be complete without a reference to the memorable event which took place in June 1913, and which has become known throughout the whole Christian world as "**The Kikuyu Conference.**" On that occasion there met at our Mission station a band of missionaries representing eight different Societies or Churches working in British East Africa. As a result of the deliberations, the representatives of the four largest bodies—the Church Missionary Society, the Africa Inland Mission, the



Hunter Memorial Hospital.

United Methodist Mission, and the Church of Scotland —agreed to recommend to their home authorities the adoption of a "Proposed Scheme of Federation of Missionary Societies working in British East Africa," as a step towards the formation in the future of a United Native Church of East Africa. At the time of writing, the scheme is still under the consideration of the home authorities, and whether it is ultimately ratified in its entirety or after modifications, there can be no doubt that the happenings of the Conference and the unity displayed will have far-reaching results for good upon all missionary effort throughout the Protectorate. The scheme is the fruit of the work and prayers of many earnest men during the last six years, and to no one does it owe more than to Dr Henry E. Scott.

6. Provision for Extension.

To the east of Mount Kenia, some three days' journey from Tumutumu, lies a large tract of territory inhabited by Kikuyu tribes known as the Chuka and Mwimbi. This territory, which has hitherto lain within the sphere of the Church Missionary Society, has recently been offered by that Society to the Church of Scotland as an addition to the latter's sphere. With its population of nearly 40,000, this country, so far practically unoccupied in a missionary sense, presents a most promising field for missionary effort. Having

regard to this, and also to the desirability of providing an outlet for future extension of the Mission, steps are in course of being taken with a view to the opening up of work in this new territory in the meantime on an experimental basis. The future of this very interesting movement will necessarily depend to a great extent upon the financial support which may be accorded to it by friends of the Mission.

THE KIKUYU PEOPLE.

The Kikuyu, of whom it is estimated that about 100,000 live within the Church of Scotland sphere, are for the most part an agricultural people, living chiefly on the produce of their gardens—viz., maize, millet, beans, sweet potatoes, sugar-cane, and bananas. Most have herds of sheep and goats, which are the currency of the country, while a few possess herds of cattle. It is the work of the men to prepare fresh gardens, breaking up the soil with long poles or the modern "njembe," while the work of planting, weeding, and harvesting is almost entirely done by the women. The women, too, cut and gather in the firewood, carrying on their backs, often for several miles, large loads of 100-180 lb. in weight, draw water from the rivers in the valleys, and of course do all the cooking.

The small boys, as soon almost as they are able to

walk, go out in the early mornings to herd the sheep, returning at midday for a couple of hours' rest, and setting forth again till evening. It is the duty of all young boys up to the age of fifteen to undertake this work, and as it is a happy and lazy existence, though in some ways exacting, they are not inclined to substitute the discipline of school therefor, nor are they willingly allowed to do so by their parents.

Similarly with the young girls. They assist their mothers in the cultivating of the gardens, in the carrying of the firewood, and in looking after the younger children, and thus learn while young to take upon themselves the arduous duties of Kikuyu womanhood.

Between the ages of fifteen and eighteen the boy is admitted into the manhood of the tribe. In the old days, from this period till marriage, which took place about thirty, these young men formed the warrior class, whose duties embraced that of guarding the village from the attacks of their enemies, and of going on raiding expeditions for the purpose of seizing sheep, cattle, and other plunder. The *Pax Britannica* has done away with a training that, in its own way, must have contributed towards the making of a manly character; and the removal of these incentives to exertion, such as they were, produced for a time an intermediate period which fostered a spirit of idleness amongst this class, and which encouraged the sensual side of their nature.

In later times, however, a new spirit has been introduced as the result of the impact of civilisation. The

Kikuyu Girls carrying Firewood.

desire for wealth and for the rapid purchase of wives, as well as pressure from their chiefs, has caused the young men to go out and seek employment on European farms

and Government works. This has tended to replace the evils of an idle sensuous life by healthy manual labour. With a large and ever-increasing white population in their midst, the Kikuyu people will no longer be left to work out their own destiny, but will be brought more and more under the influence of the new population. The need is urgent that the civilising process should be built on the sure foundation of Christian principle.

Lastly, there is the class of older men, who have purchased their two, three, or more wives, who have their gardens cultivated by their women, who have their herds of goats, sheep, and cattle tended by their boys, and who no longer need to work. They occupy their time in the judicial duties of the tribe, and as these are largely mixed up with excessive meat-eatings and beer-drinkings, their lives are far from what they ought to be.

The tribe believes in a God, who, however, to them is a very indefinite being: they believe in evil spirits, who cause sickness and bring bad luck. The spirits must be propitiated, and so there has arisen a sacrificial system which has become their religion. They practise witchcraft. They have very vague ideas of the after-life; and a horrible practice prevails among them of throwing out their dying to be devoured by the hyenas.

The children are brought up in a life of superstition: there is no such thing as a pure home where thoughts of

a holy God can be fostered. Their customs, their dances, their talk, their very religion, are immoral, and in such an atmosphere one cannot expect a pure manhood or womanhood to be built up.

MISSION METHODS AND IDEALS.

It is to such a people, and especially to the young among them, that we have come with the Gospel of the loving, pure and holy God revealed in Christ Jesus. It is unnecessary to say that the Kikuyu Mission is in the truest sense an evangelistic mission, and that all the efforts put forth are directed primarily to the work of evangelism. Subsidiary to this, but still important, are the ministry of healing, the instruction of the mind, and the training in habits of industry and discipline. Towards these ends there must, of necessity, be diversity of method, and it may be well to sketch briefly some of the different forms of missionary method employed.

I. Evangelistic.—Apart from the ordinary evangelistic work conducted at the station itself by the usual means of Church services, catechumens' and hearers' classes, and other means which need not be specifically described, a feature of this part of missionary method consists in the work among the villages, of which about twenty-four are regularly and periodically visited. So

UGANDA
ELGUM
Platteau
Ngishu
Kikarini
Kibon
Tindi
Kisiriddia
Makaki
Chagwika
Port Victoria
Nundi
Kisumu
Port Florence
Lolui
Mageta
Rusinga
Mfwangano
VICTORIA
NYANZA
Karungu
Kiniamkago
Sharon R.
Shirati
Mori R.
Mara R.
Chanliho M.
Ukoma
Speke Gulf
Namaini
Sagashi
Busuguyei
Doenjo Ngai
Udoe
Ussiha
Semu R.
Mihamiani
Hindamara
Lembeni
Kwa Sendeni
Mwanza
Ruiangiru M.
Ijamin
Hoonja
Gurui M.
IRAMBA
EAST AFRICA
Deura
Alangoi Hill
Mabol Hill
Rock Camp
Gnas
Ribo Hills
Elgeyo Escarpment
Kamp Simba
Kibigoi
Nanut
Mumia's
Samwita
Kamsilaka
Elgumi
Lawne
Londiani
Mineru
Kericho
Koma B.
Kaimosi
Kisii
Kisii Highlands
Nyamasha
Kiabe
Kijauri
Kijauri Escarpment
Njoro
Migungani
Soalan
Mosoro
Maboloni
Utima
Kikuyu
Nairobi
Machakos
Kapiti Plains
Mbagathi
Machakos R.
Ulu
Kilimanjaro
Besil
Sultan Hamud
Simba
Nguruman
Mt Mavarashia
Kedongoi
Nyiri Desert
Masongoleni
Mbirmgani
Mathiam M.
Gelei M.
Kilima Njaro 19,320
Meru M. 14,800
Moshi
Arusha
G'Aruaha
Mt Meru
Lake Jipe
Soganoa M.
Saumbu M.
Mellá M.
Singe
Masinanda
Massai Steppe
Wilhelm
Longitude East
Matthews Range
Mt Gargues
Ngaroni
Likipia Escarpment
Baring Post
Warga
Sayer
Mt Makogodo
Lake Lol Maria
Elgeyo el Sekuro
Momisa
Mt Kenia
Mt Kilimanjaro
KENIA PROV.
Nderuri
Mt Hall
Machakos
Bondoni
Kitui
Ikutha
Nyiri Desert
Masongoleni
Taita Hills
Voi R.
Lake Jipe
Pare Mts
Kiku

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K A R R A R
Garse
(Garse)
Hagal
Kaboba
T I S H
L. Worra
El Wak
Lorian Swamp
M A A N T H I N L E
Kiritwar
Plain
Mabungu
Kisungu
Mando
Lakdera R.
Bua
Jelib
N D O R O B E
El Gabba
Afmadu
L. Wayo
Bulle
A F R I C A
Jalapu
L. Kumbi
Tula
Zubuum
Equator
W A S O L
N A K U D A
Hisa Kichamu
Swamp
Galabowala
Jamm
JUBALAND
PROVINCE
Yonti
Golweni
R. Juba
Kismayu
Kismayu B.
Balarti
Galanabe
Dalachi
TANALAND
Karkesa
Shebeli R.
Gallabe
Wenzana
Anole
Ewegrana I.
PROVINCE
Lungana
Ganjar
Mogri
Eboyal I.
Bidani
Mula R.
Tana R.
Bura
Fumtichi
Burkan (Burkan)
Marambini
Irkashathi
Hinakombe
Hombre
Kaunga
Kibaranja
Wangi
Malarui
W I T U
Mwina
Mitole
Bomdasa
Patta I.
Patta B.
Sejiro
Mwini
Nyao
Kipini
Tana R.
I N D I A N
Warabes
Tana
Formosa
Bay
O C E A N
Ras Gomani
Jelori
Sabaki R.
Malindi
Vale R.
Mangu
G I R I A M A
Kaka
Takaungu
Mbungu
Sambura
Marakano
Mazeras
Mtwapa
Mombasa
Magogo
Vanga
Jasini
Moa
NOTE.
The Church of Scotland Mission Stations are underlined.
The other Missions working in the neighbourhood of Kikuyu are—
The Church Missionary Society, The Africa Inland Mission.
The Friends' Industrial Mission, The United Methodist Mission.
The Seventh Day Adventists, The Lumbwa Industrial Mission.
English Miles
0 20 40 60 80 100
Railway

ssion.

far as we know, the method adopted in this work is peculiar to Kikuyu Mission. It was found that the best gatherings of the people for evangelistic meetings could be obtained in the evenings after dark when the villagers had returned home. Accordingly on Sunday and Thursday evenings the members of the staff, along with the boarders, are divided into parties, and with lanterns and bugles in their hands they go off to appointed villages within a reasonable radius of the station. A fire is kindled in the centre of the village, and around this gather the villagers, to join in the hymns, and to hear the old, old story. In some districts the natives look upon the missionaries as inimical to their customs, and naturally do not welcome them. But the opposition is gradually being lived down, and the people of late years have become more open to the influence of the Mission and the truths of Christianity.

II. Medical.—"The Hunter Memorial Hospital," the gift of Mrs R. J. Hunter, is the centre of the medical work of the Mission, and from it flow many streams of healing, both for body and for soul. Originally erected in 1908, it was in 1914 rebuilt on a more suitable site, and being greatly enlarged, is now a particularly well-equipped Mission Hospital. It contains 16 beds and 5 cots. In 1913, 273 patients were treated in the Hospital itself, and 67 operations were performed. A Dispensary for out-patients is conducted daily at the Hospital, and in addition to the school

boarders and the people living on the estate, patients come from surrounding villages not only in the immediate neighbourhood but often from long distances.

At each of two out-stations recently opened, a Hospital boy with his wife has begun work. These lads conduct dispensaries in which they treat simple ailments, surgical and medical. They are, too, not infrequently called out to the villages, there to help some one who is sick. They are in constant touch with the Mission station, and advice and help are given to them with regard to particular cases. They are doing invaluable work, both evangelistic and medical.

During the holiday months dispensary work is done at some distance from the Mission, when one or other of the Missionaries is out camping, and the Hospital boys are again utilised for this work. Besides this, there are numerous calls to villages far and near for the services of the doctor or the nurse. In this way a large number of villages are reached which otherwise would be untouched, and the hearts of the people are prepared for the messenger of the Gospel.

A very important part of the work of the Hospital consists in the training of apprentices in nursing and general medical work. The ultimate aim of such training is to raise up a band of young men who may be fitted for carrying on simple medical work among their own people. Already nine have passed or are passing through this Hospital training, two of whom have, as already indicated, been found sufficiently proficient to

justify their being placed in charge of the medical work at out-stations.

III. Educational.

(*a*) *Boarding-Schools.* — These schools have been started for the purpose of keeping under direct and personal influence boys and girls in age between fourteen and twenty. The boys and girls are boarded in special dormitories on the Mission station. In the case of the boys, they sleep in six rooms, with ten to twenty boys in each, varying in age, and under the charge of a head responsible boy. A large measure of responsibility for order and discipline is vested in the hands of the seniors, subject to the general oversight of the European teacher. The day is planned out in regular periods for school, work, and ordered play; certain hours are left entirely free; and each day begins and ends with morning and evening prayers in the Church. Both at Kikuyu and Kenia there are flourishing companies of the Boys' Brigade.

The girls' dormitories are conducted very much on the same lines, but under the control of the lady workers. To these girls will fall the all-important duty of forming the future homes of the people; and the aim of all the training they receive is to see that these shall be true Christian homes, and that the girls shall be fitted to be help-meets in the truest sense to their future husbands. They are not withdrawn from the ordinary

Agricultural Apprentices planting Coffee.

duties which make up a village woman's life, but these are added to by instruction in useful subjects. In our schools the girls are taught to read and write, to make and mend their own clothes, to keep their houses clean, to be punctual and diligent in their work, and above all, to cultivate the spirit of Christian service.

The purpose of the boarding system is to train the whole man—body, soul, and spirit; to live a home-life in which Christianity shall exercise its all-pervading influence and supply the motive power to enable the boys and girls to become true followers of Jesus Christ.

(*b*) *Village Schools.*—The village schools serve two purposes. Their primary object is to get hold of the boys and girls in the villages who cannot, for various reasons, come to our Mission boarding-schools; the second is that they may act the part of feeders to these schools. The schools are usually held in the village of a chief who is friendly to us, and on whom we can rely to influence the elders to allow their children to attend school. The numbers in each school vary from ten to thirty, usually small boys and girls, and they are instructed by native teachers living on the Mission station. They are taught to read and write, to sing hymns, to repeat the Lord's Prayer, to know simple Bible stories and the truths of the Gospel. Their influence cannot be measured by the results of the amount of education imparted or the number and regularity of attendance: these little children, besides being influenced themselves,

and their young hearts sown with the good seed of the Word of God, are little carriers of truth to their village homes, where the repetition of the hymns, the prayers, and the Bible stories are eagerly listened to by the fathers and mothers, and other people of the villages. It is true that "a little child shall lead them."

(*c*) *Out-Schools.*—These are schools situated in places some miles away from the Mission, and at which resident native teachers have been stationed. One of the most important of these has been established on the estate of Mr Victor Buxton at Limoru, under the supervision of his manager, Mr A. G. A. Leakey. While containing many of the small children of the estate, it is mainly attended by older boys, who work for Mr Leakey half the day and are at school the other half.

Two other out-schools have been opened in the native reserves under native resident teachers. These are, as yet, in their infancy, but are already being the means of attracting not only children but also numbers of young men. These out-schools are evangelising centres, from which the Gospel is being preached to all the people living in the villages around. They are destined to have a powerful influence on the formation of the young Church, which we trust will in time support its own native pastors and carry on Mission work in the districts beyond.

The out-schools and village schools are under constant supervision from headquarters: the teachers are

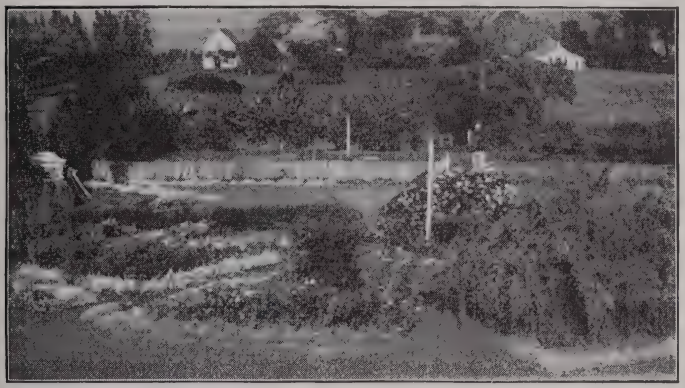
regularly visited, encouraged, and helped, while moral backing is given to them in their work by interviews with the chiefs and elders.

IV. Industrial.—An important place is given in the Mission to Industrial training, both as a means of encouraging habits of industry, and as a preparation of the lads for a future life of usefulness. The subjects principally taught are carpentry, mason work, printing, garden and agricultural work. In addition to the villagers who are employed in one or other of these branches in connection with the erection of Mission buildings or the cultivation of the Mission estate, systematic courses of instruction are given to apprentices, who are indentured under arrangement with the Government for a fixed period of years. The senior teachers, in addition to their educational training, also pass through a course of industrial work.

THE MISSION STATION.

In the centre of the station is the simple little church, built of corrugated iron and lined with cedar-wood, distinguished now as the meeting-place of the famous Kikuyu Conference. Within it are Memorial windows to the Rev. Thomas Watson, the Rev. Dr D. Clement Ruffelle Scott, and the Rev. Dr Henry E.

Scott. It stands in the centre of all our work, as the heart of its teaching and the recreating force of its life. Around it are grouped the school, with its dormitories, its workshops, and its gardens. Farther afield is the new Hunter Memorial Hospital, built almost



Manse Garden, Church, and School.

entirely by native labour, and a testimony to the careful and patient training bestowed on its builders.

At the top of a hill near by stands the pretty Manse with its beautiful garden, a bit of the homeland, and an incentive to keep the level of our lives high and pure. In other parts of the station there are the other

dwelling-houses, providing homes for the workers, and serving to make a Christian village—a city set on a hill that cannot be hid. Around it are the native villages of the Mission estate, and beyond are acres of forest, the timber of which goes to provide the material for our industrial work. Still farther away lie the many villages of the native reserve, which constitutes our sphere of labour, and which gives to us the opportunity of reaching some 20,000 people.

TUMUTUMU.

The Station at Tumutumu, situated in the Province of Kenia, lies about eighty or ninety miles north-north-east of Kikuyu. Until comparatively recently the journey had to be performed on foot or by mule. More lately, improved roads made it possible, if somewhat precarious, to proceed a considerable part of the way by small motor-car or motor-cycle. In 1913 a branch of the Uganda railway was opened from Nairobi to Chania Bridge, a distance of about thirty-five miles, thereby greatly shortening the time required for the journey, and facilitating the convenience of the missionaries and the transport of supplies.

The Station was opened in 1909 as part of Dr Henry Scott's plan for the extension of work among the Kikuyu people. The work was started by Mr Barlow along with

two native teachers, and for fully a year he held, as the only European, this far outpost of missionary enterprise. It soon became evident, however, that here a most promising field for further effort was presented. The interest of many friends at home was aroused, and their generosity made it possible to send out first a Medical missionary, and soon afterwards an Industrial missionary. Meanwhile, the need for work among the women of the district became urgently apparent, and in 1912 a lady missionary was added to the staff.

To all intents and purposes the work is conducted on the same lines—evangelistic, medical, educational, industrial—as have been described in reference to the older station of Kikuyu. The people are in the main Kikuyu. They are very well disposed towards the white men, and the missionaries find a ready welcome in their villages. One of the marked features of the life of the people is the daily markets which are held in various centres. At these markets one often sees as many as two or three thousand natives engaged in selling and bartering various products of the soil and other commodities. These markets have proved themselves very effective centres for missionary work. The people have shown themselves readily amenable to Christian influences, and, owing to their greater distance from European centres, many of the problems which have had to be faced at the older station have not as yet been prominent. Although the work is but five

years old, already the first-fruits have been harvested, and the prospects are extremely promising.

The station nestles at the foot of the sacred hill Tumutumu, from which it takes its name, and from the top of which an immense expanse of beautiful country can be seen. The district assigned to the Mission station, stretching to the forest belt surrounding the base of Mount Kenia, measures about forty-seven miles long and eighteen miles wide, and contains a population of probably eighty thousand. The actual ground belonging to the Mission extends as yet only to about twenty-five acres, but already it contains four dwelling-houses, a school, dormitories, workshop, and a small Hospital recently gifted by a friend of the Mission. The extent of the medical work done is still far in excess of the accommodation. In 1913 no fewer than 379 in-patients were received in a hospital which at that time could only be described as extremely primitive. A beautiful Church in memory of the late Dr Henry Scott, the real founder of the station, is at the time of writing in course of erection.

EUROPEAN WORK.

In Nairobi there exists the flourishing Scottish congregation of St Andrew's, first drawn together by Dr Henry Scott. During its early years the congrega-

tion was ministered to by Dr Scott, and after his death by Mr Youngson, until in 1913, with the co-operation of the Church of Scotland Colonial Committee, the congregation called a minister of its own—the Rev. James T. Soutter. Between St Andrew's Church and

The Mission Station, Tumutumu.

the Mission there has always been much happy relationship of good feeling and helpful sympathy.

To Dr Scott is also due the establishment in Nairobi of the Young Men's Christian Association, which is now a large and prosperous body, with a fine commodious stone building and a growing work. Mr Youngson had much to do with the founding of a flourishing branch of the Young Women's Christian Association.

Nyeri, a small township, is the capital of the Kenia

province, and is about fourteen miles distant from Tumutumu. A considerable number of Europeans are resident there, and on the first Sunday of each month one or other of our Tumutumu missionaries has been accustomed to conduct a Church service for them. Much interest has been displayed in these services, and steps are being taken by the people to provide themselves with a small church. A site for a native church has also been applied for. Services are also held at varying intervals in the district of West Kenia, where a good many Europeans are settled on farms.

Quite recently arrangements have been made with the Government whereby, in return for a Government grant paid to the Mission, the medical services of the Mission doctor at Tumutumu are made available for Government purposes in the Nyeri district.

THE HOME BASE.

The Kikuyu Mission is under the direction of the Church of Scotland Foreign Mission Committee, acting, as regards details of administration, through "the Kikuyu Sub-Committee," of which nine members are appointed by the Foreign Mission Committee and nine by the subscribers at their Annual General Meeting.

The Endowment Fund and property bring in an annual income of about £1600 a year, while the

ordinary expenditure on the present basis of the work amounts to nearly £4000 a year. For the difference the Mission is dependent entirely upon the voluntary liberality of its supporters; under an arrangement made when the Mission was taken over by the Church of Scotland, it is not entitled to any share in the General Funds of the Foreign Mission Committee. There is great need for increased income if the Mission is adequately to overtake the work which is urgently calling to be done.

Auxiliary committees for the enlisting of support have been established for Glasgow and the West of Scotland, for Edinburgh and district, and for Forfarshire, and it is hoped that similar Auxiliaries may soon be set on foot in other districts. A gratifying feature lies in the fact that many generous and hearty supporters of the Mission are to be found in the membership of other Churches than the Church of Scotland.

RESULTS.

In no way can a more clear picture of the results of the work of the Mission be given than by the following plain tale of figures, showing the progress which in various directions has been achieved during the last five-year period at Kikuyu and Tumutumu.

	1909.	1914.
Schools	7	16
Scholars	195	699
Boarders	55	177
Baptised Christians	7	132
Communicants	7	90
Catechumens	32	137
Hospital patients	129	581
Out-patients (visits)	5400	14,868
Attendances at Sunday services	300	1000

The foregoing description gives an idea of the Kikuyu Mission to-day, the ideals of its work, and the progress it has made. Though young, yet there has been time enough to show that there is great promise for the future. To-day there are pure Christian homes where God dwells; there are teachers and Hospital assistants, carpenters and agricultural boys, who are showing by their lives and their industry the fruits of the Christian training they have received. We thank God for what we have seen: we take courage and press forward to attain to even better things.

First Baptisms at Tumutumu.

MEMBERS OF THE STAFF IN 1915.

Chairman of Mission Council—The Rev. JOHN W. ARTHUR, M.B., Ch.B., M.D. (1906).

Ordained Missionaries—Rev. JAMES YOUNGSON, B.D. (1910); Rev. A. A. HAMILTON, B.D. (1914).

Medical Missionaries—HORACE R. A. PHILP, M.B., Ch.B. (1909); STANLEY E. JONES, L.R.C.P. & S.E. (1914).

Lay Missionary—A. RUFFELL BARLOW (1908).

Teacher—JOHN GARRIOCK (1910).

Industrial Missionaries—A. Y. Allan (1908)—Agriculture; W. O. TAIT (1909)—Carpentry, &c.; GEORGE DENNIS (1911)—Carpentry, &c.

Lady Missionaries—Mrs WATSON (1899), Miss MARION STEVENSON (1906), Miss ELIZABETH M'MURTRIE, *Nurse* (1911), Miss MARY MURE (1911).

Wives of Missionaries—Mrs ALLAN, Mrs PHILP.

Native Staff—38 Teachers, 12 Hospital Assistants.

NOTE.

Under the arrangement made when the Kikuyu Mission was transferred to the Church of Scotland, no contribution towards its support is made from the General Funds of the Foreign Mission Committee. For its maintenance, so far as not met by the Income from the Endowment Fund, it depends solely upon the direct liberality of its friends. The Treasurer is Mr W. M. M'LACHLAN, Secretary of the Foreign Mission Committee, 22 Queen Street, Edinburgh.

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